



## Early Journal Content on JSTOR, Free to Anyone in the World

This article is one of nearly 500,000 scholarly works digitized and made freely available to everyone in the world by JSTOR.

Known as the Early Journal Content, this set of works include research articles, news, letters, and other writings published in more than 200 of the oldest leading academic journals. The works date from the mid-seventeenth to the early twentieth centuries.

We encourage people to read and share the Early Journal Content openly and to tell others that this resource exists. People may post this content online or redistribute in any way for non-commercial purposes.

Read more about Early Journal Content at <http://about.jstor.org/participate-jstor/individuals/early-journal-content>.

JSTOR is a digital library of academic journals, books, and primary source objects. JSTOR helps people discover, use, and build upon a wide range of content through a powerful research and teaching platform, and preserves this content for future generations. JSTOR is part of ITHAKA, a not-for-profit organization that also includes Ithaka S+R and Portico. For more information about JSTOR, please contact [support@jstor.org](mailto:support@jstor.org).

*Whence come ye?* said: *From the land of Canaan to buy food.* This is a good instance of the use of ל with the infinitive to denote without emphasis the aim of an agent. An emphatic form of the same construction is furnished in v. 9, where Joseph says, reversing the order of the clauses: *To see the nakedness of the land are ye come.* The idea in each case is that a single act is performed from a single impulse toward a certain object. Compare with these passages 1 Sam. xvii. 28. Jesse had sent David to the camp to carry provisions to his brethren and inquire after their health. The young shepherd, on his arrival, fell into conversation with the soldiers about Goliath. Eliab, overhearing his outburst of indignation that a heathen should defy the armies of the living God, replied in anger: *Why is it that thou hast come down? And with whom hast thou left those few sheep in the desert? I know thy pride and the naughtiness of thine heart? For the sake of seeing war hast thou come down.* Had Eliab wished merely to deny the ostensible purpose of David's visit to the camp by asserting another, he would have employed, as Joseph did, ל with the infinitive. He did not confine himself to this. He chose rather to represent the purpose of David's visit as a characteristic one, grounded in certain traits which he does not scruple to call by their proper names, a purpose that might operate at any time and as often as an opportunity were furnished. To do this he employs למען. The familiar passage Gen. xii. 13 is a second illustration of the force of this word. Abram, in persuading Sarai to say to the Egyptians that she was his sister, used the argument: *that it may be well for me*, appealing to her affection for him, which may well be regarded a constant motive. The fifth commandment, Ex. xx, 12, is based upon an appeal to the universal love of life. Deut. vii, 14, 15, 16 reads: *Jahveh, thy God, who brought thee out of the land of Egypt \* \* \* who led thee through that great and terrible desert \* \* \* who brought thee water out of the flinty rock, who fed thee in the desert with manna, for the sake of humbling thee;* where no fewer than four coördinate protases, representing as many distinct acts, are connected by למען with a single apodosis denoting the purpose of them all.

These examples will suffice to establish the assertion that למען denotes a constant purpose, corresponding very nearly to the German *auf dass*<sup>1)</sup> and the English *for the sake of* in its strictest sense.

H. G. MITCHELL.

**Psalm XC. 3.**—This verse seems to have got out of its proper place for the following reasons: (1) Because it breaks in between the logical connection of v. 2 and v. 4, both treating of the Eternity of God. (2) Because verse 4 begins with a כִּי, for which the antecedent phrase affords no basis, whilst v. 2 does. (3) Because the pronominal accusative in וְרַמְתָּם v. 5 is likewise without an antecedent noun. All difficulties are removed by placing v. 4 immediately after 2; thus:

בְּטֶרֶם הָרִים... אַתָּה אֵל: כִּי אֶלֶף שָׁנִים... תֵּשֵׁב אָנוּשׁ עַד דָּבָא  
וְתֹאמַר שׁוּבוּ בְנֵי אָדָם: וְרַמְתָּם שָׁנָה יִהְיוּ וְגו':

G. GOTTHEIL.

<sup>1)</sup> *Auf dass* is found 159 times in the German Old Testament, being translated 92 times from למען, 35 times from ל, 20 times from כִּי, 4 times from בְּעִבּוּר, twice from עַד and once from אֲוִלִּי. Three times it has no Hebrew equivalent.